

able to conduct missions in all our centers of population, but will be able to carry a full and creedless gospel into the "regions beyond." May God grant it to be so.

(To be continued.)

#### Notes at Random

I. *Program Points*: (1) Every meeting should be a message. (2) A crowded program crowds out interest. (3) Too many speeches destroy definiteness of result. (4) A resolution of thanks to a speaker is not so desirable a reward as an attentive audience. (5) The less business there is in a Young Peoples' meeting the more influence the service will have. (6) Preliminary exercises should be *only preliminary*; they are not the meeting—the meeting is not held expressly for them and so they should be short and simple. (7) A Young Peoples' meeting is not a musical entertainment. The fewer musical features the better.—Arranged from "Forward."

II. It is stated that the Christian Endeavor movement is advancing at the rate of one society every hour or eight hundred members per day.

III. The Young Peoples' movement is keeping pace with exploration and conquest. A soldier endeavor with Gen. Kitchener in the Soudan, has organized a society in Darmales camp; and there is also an Arabic society in Cairo, with twenty members.

IV. The following outlines of work by an Endeavor Society comes from Diveban, Utah, and ought to be suggestive, to every society: open air meeting every Sunday; a visit to the hospital with flowers and Bible texts, services in the prison regularly, help in the South African General Mission meetings, visits to sailors, and offering for support of native missionaries in Pinetown.

V. That the devil and his agents are active, finds proof in this cutting, cut from an address recently delivered at a meeting of the Liquor League of Ohio: "The success of our business is largely dependent upon the creation of appetite for drink. Men who drink liquors, like others will die, and if there is no new appetite created our counters will be empty as will be our coffers. After men have grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return to you in dollars after the appetite has been formed. Above all things create appetite."

VI. Dr. Philip Schaff attended a watch night service in 1879. During the last hour of the service he wrote: "This day closes my sixtieth year. The day is far spent, but so long as I live and God gives me strength I mean to work. Time is becoming more precious every day. Time is money; yea, more than money. I must hurry if I am to finish what work I have yet to do." Would to God that each one of us felt, as Dr. Schaff did, about our time and work.

WM. D. FURRY.

## The Christian Life

### The First Day of the Week

Day of sweetness! day of rest!  
By our Lord and Savior blest!  
Touch our lips, that we may sing,  
Glory be to Thee, O King!

In Thy sacred courts we stand  
Bordering on the promised land:  
May this be Thy time of power,  
Even this Thy gracious hour!

Thou didst take away the gloom  
From the weepers at Thy tomb;  
So do Thou our eyes unseal  
And Thy living self reveal.

Joyfully may we go on  
Toward the land where Thou hast gone  
To prepare for us a place  
In the mansions of Thy grace.

Let this Sabbath be a link  
In Thy love's eternal chain  
That will lead us o'er the brink  
Of the world to glory's plain.

Day of sweetness! day of rest!  
Of the peace of God possess'd,  
May we feel that we have been  
Near to heaven, and looking in.

—Presbyterian.

### PRAYER MEETING TOPICS

PARABLE OF JESUS—THE HID TREASURE.

Matt. 13:44.

#### I. Parable and its Interpretation.

a. "Kingdom of heaven" like "a treasure hid in field." I Cor. 2:9.

2. The kingdom not only a world-force but a blessing to be secured by each soul. Prov. 23:23.

c. "A man," anyone who just happens to discover the value of the kingdom. (1) Notice he was not seeking for it as he in the next parable. v. 45.

d. "The field"—the world. v. 38.

e. "The treasure"—the kingdom of heaven. (1) Are we to possess the kingdom? Lev. 12:32; 22:29.

f. Why did he hide the treasure? (1) Should we hide the kingdom when we have once secured it? Mk. 5:19.

g. Notice the cause of his actions—"for joy thereof." (1) Is the kingdom worth more to us than all we may have to give for it? Phil. 3:7, 11; Mk. 8:36. (2) Are we commanded to leave all for Christ? Lev. 14:33. (3) As Abraham gave up Isaac, so must we give up all that stands between us and a full surrender.

h. Central truth—the real and exceeding value of the kingdom of heaven. Matt. 6:33. (1) Are you obeying that command? Lev. 6:46, 49. (2) It is a surrender to God if we will but use all we have of money or talent for his glory. But let us examine ourselves and be sure.

### SHORT SERMONS

Text: And this is eternal life that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3.

To the mind of Christ there was only one thing that was worth while, only one object of serious interest and real value, and that object was eternal life. Beside it the world

was a bubble, its fame and glory mere froth, gold and silver a disgust, wealth a shadow where it was not a snare, and life itself without the beginnings of the eternal life, nothing but a vain dream. Doubtless his was the only mind that ever possessed a just sense of the right proportion between temporal and eternal things. From his point of view it was inconceivable that a man should stumble at the sacrifice of all his temporal goods, if need be, to win eternal life. What he asked the young ruler to do was as nothing in his sight. Even life itself was no exchange for salvation, and death was not to be accounted of at all, if it ushered us into glory.

This complete renunciation was then and is now the first principle of the eternal life. Emptied of the world, emptied of self we may hope to be filled with the knowledge of God. We may go on to know God; to know him as the only true God. Before, there was god mammon and god pleasure, and other gods in the defiled pantheon of our heart, but now the true god enters, and we know only him, the others having been cast out. We know him in the beauty, excellency, glory and harmony of his perfections, and still more, we know him by faith, increased and confirmed by experience and communion.

Moreover we are to know Jesus Christ whom he has sent. It is not the Christ of human philosophy, not the Christ of perverted theology, not any sort of theoretical or historical Christ, but the "Man Christ Jesus," whom we are to know, who is alive evermore, who is at the right hand of God, but who is also with and within all those who without any impediment of sin or self can and do commune with him, in those holy confidences of the soul, as friend with friend. Do we thus know Christ, or is he a stranger to us; and are we strangers to that sweet peace, that heavenly comfort which marks his presence? earnest of the eternal life? title to glory?

Text: That ye might be partakers of the divine nature. II Peter 1:4.

To get to heaven rather than to become fit for heaven seems to be the prevalent idea of Christianity, particularly among those whose religion consists for the most part of notions about religion. Perhaps it may even fit some very good people, professing Christians and active church members. Perhaps again it lies at the basis of that dangerous delusion that we may live in sin all our lives, just so we work in a death bed repentance in the nick of time to cheat the devil.

To get to heaven fit or unfit, to receive pardon without regeneration, the mercy which rescues without the grace which renews, to be saved theologically without being saved spiritually, to go in on an external obedience without an internal purity, this convenient and accommodating idea of religion had better be abandoned before it works infinite and eternal harm in the undoing of our souls. As a sort of compromise there is another idea that somewhere in the